

know from the records of the primitive Christian Church, that such husbands of one wife as were ordained Bishops or Deacons, observed invariably afterwards a life of continency.

The *Sentinel* next cites on this point what he is pleased to call a most remarkable prophecy of the ANTI-SCRIPTURAL POLICY OF PAPAL ROME. Now the spirit speaketh expressly, that in the latter days some shall, (a prodigious some) depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them who believe and know the truth, 1. Tim. 4.

Is it then the doctrine of devils, what the same holy apostle, (whose words are just cited,) so clearly teaches and practices: as we have seen above? 1 Cor. 7 &c. Is it the doctrine of devils to fast and abstain from certain meats, that which we find in scripture so often prescribed by God himself; and practised by the most holy of his servants; nay, even by the God incarnate; and sincere by his followers, the real children of the bridegroom? Was the apostolic and scriptural prohibition to eat blood and strangled meats, the doctrine of the devils? Or, does the *Sentinel* discard it, as such, when eating against the scriptural injunction his strangled capon and blood pudding? Can we really suppose this doughty divine so wholly a stranger to church history, as not to know what is acknowledged by all, except the merest bible spelling, and religious tract taught simpletons, that the apostle's prophecy just quoted, regarded only the abominable Manichean heresy; which taught that there were two supreme principles, or gods; a good, and an evil one, which prohibited marriage as instituted by the evil principle, and commanded to abstain from certain meats, such as flesh, wine &c. as created by their evil god. This is truly the doctrine of devils: and we must say that nothing but that low; untaught methodical, and bigotted spirit, which the *Sentinel* betrays on all occasions in his stile and subject matter, could have ever induced him to apply his prophecy to the Catholic church: that church, which more than his, or any other protestant one, exalts the state of marriage to the dignity of a sacrament; which commands no abstinence from meat, as unclean in themselves; or as not created to be received with thanksgiving; but merely to train her children to repair by their obedience that original disobedience which wrought our woe, by eating that which God had prohibited: to conquer their animal appetites, and thus subdue the flesh to the spirit: to punish ourselves for our sinful excesses; and prevent our relapsing into them; like the same holy apostle, whose words are so cited against his own very practice; he who chastized his body, and brought it under subjection, lest, while he preached to others, he should become himself a castaway.

We might well have spared ourselves the trouble of making these remarks on the *Sentinel's* all surpassing article composed against us; by referring him to those numbers of our paper, which treat of

celibacy; and which he certainly has never read: otherwise he never would have ventured to put forth on the subject so poor and pitiless a performance as the present one. We suspect he now feels that, instead of setting as he says he has done, the departure of the Church of Rome from the word of God in a clear light: he has only afforded us the opportunity of setting his own departure from it in a clearer light than he probably anticipated. We have not seen his boasted article on papal supremacy; but knowing all the poor stuff that all his betters have urged against it, we shall take up the subject at a venture; and prove it too without much difficulty, on the sure warrant of scripture, and the history of the primitive church. And now, we would bid him look at our motto, as we presume he understands it; and if he has but the wisdom to profit by it, he should thank us for our friendly hints.

Alas! alas! After glancing at his children's department, of the 5th inst. we find we have been all along along tilting at a block.

EDITOR.

AU PUBLIC.

Les psaumes, aux quels nous voila arrives dans le cours de nos explications Bibliques, etant une portion si importante et interessante de l'ecriture Sainte; nous voudrions en presenter a nos lecteurs un commentaire plus choisi et etudie; ce que, pour le moment, nous ne pourrions realiser a notre pleine et entiere satisfaction. En cessant donc pour un temps, de continuer nos explications de la Bible, nous esperons pouvoir avec avantage les recommencer dans notre second volume; s'il paroit que nous puissions hazarder la continuation de notre periodique: ce qui depend de l'exactitude avec laquelle les abonnements sont remis au publieur. Can, quelque disposes que nous soyons a dedier nos veilles gratis et sans retour icibas, a l'instruction publique, et a la defence de la religion: nous ne nous trouvons pas a meme de souffrir une si grande perte annuelle en supplant le defaut des paiements a l'Imprimeur, au fournisseur, et a la poste, pour la publication la moins dispendieuse qu'on puisse nommer.

NOTICE TO THE PUBLIC.

THE Psalms, at which we are now arrived in our *Biblical Notices and explanations*, are so important and interesting a portion of the inspired writings; that we could wish to give a more choice & studied commentary upon them, than we can well at present accomplish. We must therefore suspend for a while our scriptural notes; which we intend renewing in our second volume: should we be induced to continue the publication. This, however, entirely depends on the exactness, with which the subscriptions are remitted to the publisher; for, though willing to yield, as we have hitherto done, even single handed, our labours GRATIS to the public in the cause of truth; we cannot afford to be at so very considerable a yearly loss, to make up the defalcation of payments to the Printer of the cheapest periodical in existence.

THE EDITOR.

IGNORANCE AND THE VICES.

A M. S. POEM.

And since; in ev'ry age, in ev'ry place,
What countless millions of our frenzied race
Has horrid war unthine; swept away,

Continued.

And blended, sudden mould'ring, with the clay:
All in full manhood's vigor late who trod,
Urg'd to their death at some fierce despot's nod.

No quarrels individual these incite:
But (worse than brutal far, and monstrous quite.)
Against their brethren hateless they can speed
The deadly shaft; and, theirs receiving, bleed.
Who sees not here some preternatural ill?
Such madness sole some demon could instil.
Th' arch fiend, our envious bliss who seeks to spoil,
Bids thus his agents dread our world embroil.

The ruthless chief, whom France her leader chose
Whose sway so long disturb'd the world's repose;
With thirst of power, as boundless as the world,
Defiance 'gainst each scepter'd rival hurl'd,
Then pour'd his legions forth; an endless train;
And left unpeopled half his vast domain,
Peaceless, as a whirlwind on he pass'd;
And all was level laid before the blast.
The haughtiest monarchs fly, or prostrate fall;
And tame submit to his degrading thrall.
All, but the king of freedom's happy isle:
He at the upstart's threats alone could smile:
None could check the ruffian's wild career,
And bid the trembling nations cease to fear.
Yet ere the despot's murderous course was sped;
And Britain him, her captive proud survey'd;
What havoc had his dire ambition spread,
Among friends and foes. All number'd with the dead,
Mid fire and smoke; and war's astounding roar;
And dying groans: and floods of reeking gore;
He, like a furious fiend, with baleful breath,
Was urging seen his followers on to death.

Is all this frantic madness human?—No.
'Tis hellish quite; & excited by man's foe.
The fiend, impatient to secure his prey,
This game set up, that sweeps our race away.

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